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Pacific School of Religion
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## THE GOLDEN DAY

BY ARTHUR WALLACE PEACH

The guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill;
To join all lands and nations
In trust that shall not cease;
To make one day the golden day—
The Golden Day of Peace!

No more do homes burn redly
In battle's after-glow,
But little children wait in vain
A mother's greeting low;
The world's great heart must succor
Frail hands that blindly grope,
And make of childhood's darkened day
A Golden Day of Hope!

The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A Golden Day of Love!

# ON THE HORIZON OF THE CHRISTIAN CHURCH

## THE MORGENTHAU POETRY PRIZE WINNER

Arthur Wallace Peach, who tied with Mary Carolyn Davies Portland, Oregon, as winner of the poetry prize in the Morgenthau Thousand Dollar poetry-poster-slogan Contest to promote the observance of International Golden Rule Sunday, December 5, through Near East Relief, (See poem on cover page), is a Vermonter by birth, heritage and residence. A graduate of Middlebury College and on the English faculty of Norwich University, he is a member of the Poetry Society of America, a frequent contributor of verse to many magazines and the author of a book of poems, "The Hill Trails." He lives in Northfield, Vermont.

## CHURCHWOMEN PLAN IMPORTANT CONFERENCE

Churchwomen of America are again prominent in the concerted effort of American womanhood to grapple with problems of war and peace between the nations of the world through participation in the second great Conference on the Cause and Cure of War to be held in Washington, December 5 to 10. The Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions in North America are two of the nine national organizations which will give painstaking and scholarly consideration to problems of disarmament, arbitration and national security as presented by international experts and to an unbiased discussion of this country's policies toward China, Japan, Mexico, the Philippines, Latin America and the European debts. Leaders of the Conference hope that some definite stand in foreign affairs will be taken by the 900 delegates who represent an electorate of approximately 5,000,000 women of voting age. Mrs. John Ferguson, president of the Council of Women for Home Missions and Mrs. E. H. Silverthorne, President of the Federation of Women's Boards of Foreign Missions in North America will be among the presiding officers at the daily conference sessions. Mrs. Carrie Chapman Catt will act as general chairman. In addition to the two organizations above the following will send delegates: National Women's Christian Temperance Union, National League of Women Voters, American Association of University Women, General Federation of Women's Clubs, National Women's Trade Union League, National Board of Young Women's Christian Associations and Council of Jewish Women.


*Needed—*

*$65,601.41*

During the past seven months the Foreign Board has received $31,002.13 to apply on its working budget of $96,603.54.

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AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street

RICHMOND, INDIANA


## AGAIN THEY HAVE BEEN STRICKEN

A young "Nation of Children" in Bible Lands is indebted to the religious press and the philanthropically-minded leaders in America for life, hope and opportunity to shape the future of a new Near East and a better world. Again they have been stricken. "In Armenia, an earthquake of unusual violence has seriously damaged our orphanage buildings and completely demolished whole villages where many of the young orphans had been outplaced in homes," writes Charles V. Vickrey. "At last reports, many of our children on the high plateau were still sleeping out of doors, with snow on the ground and freezing weather at night. Furthermore, the children of the American orphanages voluntarily shared their blankets with the less fortunate children of the villages who had none. This fresh calamity and consequent expression of brotherhood came just on the eve of International Golden Rule Sunday when the people of America are being called upon to practice the Golden Rule by sharing their abundance with those less fortunate. In the observance of Golden Rule Sunday, we believe there is a great spiritual blessing for our own children and our own lives, but for the orphan children of Bible Lands, observance of Golden Rule Sunday is a matter of continued life or death, for if the Golden Rule fails they perish."

## CHRISTIAN FUND FOR JEWISH RELIEF

American Christians have formed the American Christian Fund for Jewish Relief to aid in the relief of 5,000,000 starving Jews of Eastern and Central Europe. Dr. S. Parkes Cadman, president of the Federal Council of Churches, and Judge Victor J. Dowling have been elected joint chairmen. Owen D. Young of Dawes Plan experience and George McDonald are the vice-chairmen. To present the cause of the Jews to the Churches throughout the country, November 14, the Sunday after Armistice Day, was designated as Good Samaritan Sunday. It is an opportunity for a most practical demonstration of international goodwill. The Christian group will work through the Jewish Joint Distribution Committee, of which Felix M. Warburg of New York is chairman. "American Christians have never realized nor understood the sufferings of the Jews of Central and Eastern Europe," says Dr. S. Parkes Cadman. Five million Jews are in desperate need today—2,225,000 in Russia, 2,225,000 in Poland and 500,000 in Bessarabia, Lithuania and the nearby countries. Men, women and little children are suffering and in misery. They are hungry all the time.

## WHAT MAKES EVANGELISM DIFFICULT

Out of a recent conference on evangelism, held October 24 and 25 at Chicago under the auspices of the Young Men's Christian Association, came what business and professional men, who with ministers and professional religious workers made up the assemblage, called an outstanding inspiration to advance—not in the teaching of theological dogma, but in the stressing of their own personal experience with Jesus Christ. That is in brief a statement of the outcome. What actually took place—the personal talks before the gathering of 200 men and the declarations of faith and determination—is more or less a matter of record. It seems to have been agreed by those in attendance that "there are many ways into the kingdom of God but there is only one King." Hence, personal loyalty to Jesus Christ came to be the point of emphasis, not theology or creed.

# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# EDITORIAL

## Eliminating the Waste

REDUCING the waste to a minimum is the intelligent concern of those who would succeed in any department of work. "Little wastes in great establishments, constantly occurring," wrote Lyman Beecher, "may defeat the energies of a mighty capital." A waste of material, of energy, of time, casts reflection upon those responsible for a right use of their powers. How melancholy when one must only confess with Hugo Grotius, after many years of effort, "I have lost my life busily doing nothing." There is a large amount of wasted energy and time that is not the waste of idleness so much as of misdirected effort. But, on the other hand, there is a courageous, persistent, patient and continuous exertion, "based on a deep and unshakable conviction that one is divinely called to execute his task." Undue versatility, however, is usually at the expense of effectiveness, and time thus elaborately thrown away may be the "wilful waste" that becomes "woeful want." In his lecture on Waste in Education, John Dewey says that the primary waste is not of money or of things but "of human life, the life of children while they are at school, and afterward because of inadequate and perverted preparation." It is a question of organization, he claims, "because all waste is the result of the lack of it, the motive lying behind organization being promotion of economy and efficiency." Isolation must be overcome by getting persons and things into connection with one another so that they "work easily, flexibly, and fully." Lack of unity, of coherence in method, of cooperative effort is like the calendars on our tables: "Time tears off a new day, but the other side is blank."

The instruction of Jesus to his disciples following the feeding of the five thousand men on the slope overlooking the Sea of Galilee is full of suggestion and is a basic principle for successful effort. "That nothing be lost," said he, "gather up the fragments." The right idea of the value of little things is so necessary, if one desires to start right on waste prevention. By the right perspective of little things, waste is prevented and thrift acquired. The seconds form eternity, but a right use of them makes character and destiny. Drops of water make the ocean and grains of sand, the continent, but these are a vast waste until used for the general good of all mankind. Organization turns them to account for those who can use them. We accept the theory of the conservation of matter, but things must be used wisely and well if they yield their full value and avoid being classed as a waste.

Things, however, are only a means to an end and life itself, capable of using them, is dependent upon adequate preparation for best results. Group action is efficient when united, intelligent and vigorous. Industrially, commercially, educationally, politically, the principle applies and also in the more spiritual work of the church. "That nothing be lost," is directly applicable to spiritual forces that make for righteousness. But things are saved that they may be used; they are organized that they may be used effectively; they are used best when contributing to the program of Christ to establish a spiritual kingdom among men. Elimination of waste for concentration of energy with an eye to the whole program that utilizes method, men and money, for the best interest of all, includes the gathering of the fragments and using all available resources for the one great purpose "that nothing be lost." Ever and always idleness and extravagance fill the waste-baskets of our lives, but unity and unanimity make for economy and efficiency and the realization of life's goal on the largest possible scale, individually and collectively.

## Taking One's Life Seriously

SOME things are not to be taken too seriously. Even people must be considered and their attitudes and actions weighed lest, by taking them too seriously, misunderstandings arise and handicaps develop that tend to retard progress in those things requiring cooperative effort. Contacts are important but heat through friction may increase until the bearings become worn and lose their staying power unless a lubricating oil is distributed freely over the points of contact to prevent overseriousness in relationship. Yet, a measure of seriousness at the right time and in the right way prevents results that may in themselves be serious and even regrettable—results that mark the folly, not of indifference so much as of misplaced concern, or studied and persevering attention to please for personal advantage. It is not possible to give a genuine value to life without God, and it is only in relation with the supreme, ordering and unifying life of God that the individual life acquires worth. "If humanity as a whole," writes Dr. Robert F. Horton, "is only of worth as the expression of the life of God, our individual lives acquire their meaning and value only by realizing the life of God in them." Each day should be approached with insight, determination and a true sense of values, and "when your life is thus conceived in the sweep of eternity, a moment in a succession which has a purpose and a progressive goal, when the length and the certainty of the years are subordinated to the assurance of the great Forever, you can fix your aims and adjust your activities on a noble scale."

J. R. W.

# The Turn of The Tide

BY GEORGE H. MORRISON, D. D.

(Continued from last week)

ANOTHER common objection to revivals is that they are self-centered. Nothing matters but the individual; revivals are concerned with him alone. When one compares a revival with a conference, that difference is very manifest. For conferences almost without exception deal with the larger aspects of religion. The great themes of religious conferences are the various impacts of the faith—on the home, on the commonwealth, and on the world. There is a breadth of view about a conference that is apparently lacking in revival. The one confronts the problems of society; the other is intense in introspection. And yet I venture to say there never was any conference so mighty in its social issues as always, is the genuine revival. Do you know what happens in revival-times? Let me tell you from long study of the subject. Debts are paid; quarrels are made up; bitter enemies are reconciled. Trade grows honest; business life is purified; wrecked homes revert to love and happiness; every social relationship is sweetened. John Wesley with tremendous power forced men to think about themselves. It seemed a very selfish thing to do in an England seething with rebellion. Yet the coldest historian admits today that Wesley did more than any man in England to save his beloved land from revolution. He did not hold conferences on the social order. He preached Christ to the sinner. He confronted each separate man and woman with the love of God in the Lord Jesus. And such is the genius of our religion that, doing so, he woke the national heart, and saved his country from social disaster. It is not selfishness that seeks *the one*. It is the wisdom from above that seeks the one. For one coin the woman swept the house. For one sheep the shepherd went aseeking. Lord, give us a great revival speedily, intensely personal and individual, and it will permeate the fabric of society.

May I say in passing how inept it is to assert that the next revival will be ethical. The implication is that past revivals moved largely in the sphere of the emotions. They did not awaken, and awakening deepen, the sense of social responsibility. Whereas in the next revival which God sends that social sense is going to be paramount, and the revival will be pre-eminently ethical. Fathers and brethren, I dispute that statement. It is based on a spacious ignorance of history. It confuses the moral issues of the day with the permanent elements of ethics. All great revivals have been intensely moral, and have fallen with terrific impact on society, only it was the society of their own day, and not that of our present twentieth century. If in the revival that is coming we are wakened to the injustice of our social order, to the horror of slums, the evils of competition, the organization of nefarious traffics, that does not mean that our forefathers were blind when the Spirit of God came down on them in power—it means that their moral problems were not ours. Every age has its own line of battle. Every age its peculiar moral problem. No two ages, if I might put it so, meet the devil in the same habiliments. But in every age, when there has been revival, that revival has been magnificently ethical along the line of battle God has set. Think of the influence of Francis upon Italy. Think of the influence of Luther upon Europe. Think of the influence of Wesley upon England. Think of the influence of Moody on Scotland. Profound emotion used by the Spirit of God, has thrown men into the battle-line of morals, and has done so when all the philosophers have failed.

But perhaps the strongest objection to revivals is that they do not last. They are evanescent—there is nothing permanent about them—they dissolve and leave not a wrack behind. On that there are two things I want to say.

The first is that it seems to me that all such judgments rest on a confusion. There is a confusion between emotion and effect. That the emotion passes is unquestioned. It passes because its work is done. Intense excitements never have any permanency, nor are they divinely intended to have permanency. But the effects produced by high emotion, whether religious or artistic, are as lasting as any facts in history. April showers do not last, nor does anybody expect that they should last. But when the April showers have passed away, there is a thrill of greenness along every hedge-bank. And the quickened emotion of revival-times passes, as the April showers do, yet issues in a thousand things of beauty. Has the Reformation proved a transient thing, though the initial glow of it is gone? Has not England, though the rapture has departed, been permanently influenced by Wesley? I venture to say that to this very hour one can trace the ethical effects of the revivals of Kilsyth and Cambuslang. Granted that in these seasons of excitement things are said and done that are regrettable; granted that not a few prove renegade, who have only been emotionally touched—nothing is more certain, in the whole course of history, than the permanence of revival—issues in the individual, the nation, and the Church.

## WITNESS OF THE HIGHER LEVEL

The other thing I want to say is this. I call it the witness of the higher level. When there is decadence after revival-time it is never the same as that which went before. Allow me to illustrate that point. Men deplore the coldness of the Church today. We are told that it is unspiritual and worldly. Nor can anyone, alive to spiritual things, deny that there is truth in that description. Yet to the student of history one great fact is manifest, and that is that the Church in bygone eras fell to degradations and to depths which are inconceivable today. Find out what Italy was like when Francis came; find out what Europe was like when Luther came; study the religious life of England when the voice of Wesley rang across the land, and you discover things, depths of degradation, impostures, organized hypocrisies, which now are utterly unthinkable. The tide goes back after every great revival. There is a tidal element in history. But it never goes back to the old point of ebb. Something is gained never to be lost. There is a general heightening, a rise of level, a more sensitive conscience, a glimpse of new ideals, which persist even when deadness comes again. That is as true of painting and poetry as it is of the renaissance of religion. Renaissances may disappear, but they leave something that never disappears—something that abides, more than a memory, a kind of bridling and controlling power, even when all the lights of heaven are dim, and the winds of paradise have ceased to blow.

I pass on to another interesting question. Is it possible to foretell the season of revival? Is it possible to predict the time appointed as it is, for instance, in the world of nature? I have a friend, a botanist, a man in a humble walk of life, and he will tell you almost to a day when the first primrose will blossom by the Gareloch. And the question is, can we foretell the happy morning of spiritual revival, as he the happy morning of the primrose? To some extent that is impossible, for a reason you will recognize at once. In spiritual revival the will of man intrudes, as it never does in the process of nature. And that, the power of the human will to hasten or retard the will of God- introduces the incalculable element. Spring comes again, in her appointed time, undeflected by the will of man. The rosy-fingered dawn is on the hills whether we yearn for it or are indifferent. But the instant you enter the region of the spirit the incalculable element appears, in the impact of the human will. When a doctor goes to see a patient he may predict recovery in such and such a time. In so many weeks, everything being normal, the tossing

and fevered patient will be well again. But nobody knows better than the doctor how recovery may be hastened or retarded by the influence of the patient's will. If the man makes up his mind that he is dying, the chances are that he will die. If he asserts the will to live, he may outstrip the doctor by a week. And that strange influence of the human will over the fortunes of the body is powerful over the fortunes of the soul. We can retard revival if we will. We can hasten revival if we will. We can take the kingdom of heaven by violence, if we only have faith and prayer and will enough. Fathers and brethren, it is that word "if," which cannot affect the sunrise or the spring, which introduces the incalculable element when we enter the region of the spirit.

But when that is said, and it requires to be said, there is something more that must be said. For there are certain signs of the fullness of the times, manifest right down the course of history. These are constant. They are never wanting. They are part of the ordering of God. In larger or in lesser measure they precede or accompany every revival. What are they? Can we unravel them? And, if we can, may we discern them in the state of our religious life today?

### PRECURSORS OF REVIVAL

Well, always preparatory to revival, there has been a certain deadness, in religion. Always, preparatory to revival, there have been unrest, dissatisfaction, and unsettlement. And always, I venture to say always, revivals have been given of God in periods of historical transition. Just as in individual life, crises are associated with such periods, as when childhood is passing into youth, or youth emerging into manhood so in history revivals come when things, are waxing old as doth a garment, and the foundations of society are rocking. It is when the new ideas are fermenting, and new thoughts swimming into the ken of man; when there are new conceptions of the social order; or when new classes are rising into power; when the older social groups are breaking up, and men dream of a reconstituted world—it is then you have the coming of revival. I cannot enlarge on that. Time fails me. I simply refer you to the page of history. Francis, Savonarola, Luther, Wesley—that is true of the periods of them all. And, fathers and brethren, he must indeed be blind, who cannot recognize these signs in the conditions of our life today. Unrest on every hand. Unsettlement on every hand. Profound dissatisfaction with the state of things, both in society and in the Church. New thoughts fermenting in the mind of millions, about the Bible and about the universe, as if we moved in worlds unrealized. I feel profoundly that the time is near when we shall be in the midst of a revival. History points to it with no uncertain finger. For revival, as for spring and sunrise, there is a fullness of the time, and the fullness of the time is nigh.

### A NEW AND HIGH EXPECTANCY

So I would respectfully ask my brethren, gathered from every quarter of the land, to go home again from this Assembly, touched with a new and high expectancy. No one, I take it, would ever think to charge me with belittling the quiet routine of ministry. I have given my life to the quiet routine of ministry, and had I another life to give I should do the same. But something is lacking in preaching and in worship, in corporate life and social service, which nothing but a revival will bestow. The Church is not clothed with heavenly power. She is distracted, weak, often ineffectual. She is not fair as the moon, clear as the sun, terrible as an army with banners. But the time is coming, and is nearer than we think for, when the Church shall recapture her authority, not by might and not by power, but by My Spirit, saith the Lord. Let modernists cease to sneer at fundamentalists, and fundamentalists to look askance at modernists—let all who believe in God through Jesus Christ unite in a deep and general expectancy, and, sooner than we dream of, the windows of heaven will be opened, and the evangel be with power again. Stressing our unities and not our differences—our oneness in things that really matter—not hindering the times of heaven by antagonisms but hastening them by the love that thinks no evil, fathers and brethren, earlier than we dream the places where we assemble shall be swept as with the sound of the mighty rushing wind. Go home and expect that. Go home and pray for that. Go home and put first things first, one of the hardest tasks there is in life. And God, who is waiting to be gracious to our Church, to our beloved land, and to the world, will solve our problems and redeem our weakness with the baptism of power from on high.

# Golden Rule Sunday

BY ALBERT SHAW

INTERNATIONAL Golden Rule Sunday comes into our calendar and into our contemporary life at a time when the world needs its lesson and its benign influence. In our calendar it finds a place midway between the feasts of Thanksgiving and Christmas—these two red-letter days associated in our minds with abundance and rejoicing and good cheer.

These two established festivals also remind us of those less fortunate than ourselves, and afford welcome occasion for kindness in domestic circles and for generosity at large. But the observance of Golden Rule Sunday, as a new day in the calendar of civilized peoples, has a definite and explicit significance of its own. It is to unify humanity through application of the principle of charity. Certainly it should affect us in the use of all our time; but this can best be achieved by the setting apart of one particular day.

Golden Rule Sunday makes its historic appearance at the ending of the World War with its aftermath of bitterness, poverty, and international ill-will. It evokes the spirit of universal brotherhood, and makes its call for mutual service of a practical kind in order to counteract the hatreds engendered by the recent period of conflict and strife.

Observed last year in fifty countries, it is fitting as President Coolidge has suggested in his letter, that the beneficient use of this day should be extended to relieve distress and banish bitterness elsewhere. Appropriately, the benefits from Golden Rule Sunday were first applied to orphan children of Bible lands whence we received the Golden Rule precept. But the Golden Rule is not local or parochial. It is not limited by time or space. This great maxim for conduct, as given 2,000 years ago and invoked for the orphan children of the Near East, is applicable to the distressed and underprivileged wherever found. If this service can be extended through the increasing observance of International Golden Rule Sunday, it will do much toward removing the misunderstandings and narrow rivalries that prey upon the moral and economic welfare of nations.

# Salvation from Sin

BY AARON M. BRAY

I HAVE often seen scenes like this, first there is delivered a sermon usually good, followed by an altar call generally accompanied by strong personal appeals, and continued for a considerable period till the altar rail is lined with those who are seeking forgiveness, or heart cleansing, then those who know how to pray are asked to come forward and kneel. There follows a time of prayer, all are urged to pray, and many are heard each apparently making as much demonstration as possible. Some claim to have prayed through and to have gotten victory, and others go away sorrowful.

I am convinced that many are in error in regard to the proper instruction to be given to those seeking forgiveness, and a clean heart. Let us consider this matter carefully. Christ said, "He that cometh unto me, I will in no wise cast out." This is the promise to the man who is a sinner. He may be a clean young man, but one who so far has shut God out of his life, or he may be one who has gone to the depths of sin. The promise is "Come to me I will not reject you." There is just one thing required of each one. The clean young man can come and say, I am done with sin,

from this time I will serve and obey thee. The one who has gone to the depths of sin can come and say, "I am done with sin, from this time I will serve and obey thee." The condition upon which they may be received has been complied with, and Christ is true to his promise and receives them because they each have quit sin.

The expression "praying through" is misleading, for the reason that blessing only comes to him who has given up his own will, and has accepted the will of Christ. It is therefore clear that repentance is forsaking sin, it is also clear that the repentant soul is always received. Read the story of the prodigal son. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

After conversion, the discovery will be made that there is in the heart that which opposes the will of God. The remedy for this is complete consecration to God—a surrender of all our being to God. The Holy Spirit comes in and cleanses the heart from all that opposes the will of God. The tests of our Christian life are simple. If some one challenges our justification then the test is, have I walked in all the light God has given me, and thus kept free from sin? If doubts come in regard to sanctification, the question is: Is the consecration complete? Regardless of feeling if we can give an unequivocal yes to the test questions then we can rest easy, and rely on the precious promise: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

I have endeavored to show that salvation from sin is the result of a legal transaction between the soul and God. I would not have any one think that there may not be great joy, manifested in connection with the transaction, but the joy comes because of the legal transaction.

It is the legal transaction between the newly made husband and wife that constitutes marriage, and not the joy of happiness, so much more in evidence. In either case it is the legal transaction that binds and holds. We can state the matter in three short sentences as follows: "Forsake sin and, if necessary, make restitution and I will forgive you. Consecrate your all to God, and I will cleanse your heart from all sin. Obey me in all things and I will keep you. These are God's precious promises.

The following personal experience which has been credited to George Fox, is very explicit: "I knew Jesus, and he was very precious to my soul, but I found something within that would not be sweet, and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me and when I gave him my will, he came into my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

Fresno, California.

# Strenuous Program in China

BY RUFUS M. JONES

I FINISHED my program in Shanghai yesterday with two meetings, one, in the morning at the Community Church and the afternoon one in the Cathedral. In all, I had twenty-three meetings in Shanghai. The most important ones were in the various schools, colleges and universities. I usually had two in an institution, one with the Christian students and one with the entire student body. At the first meeting I spoke sometimes on *Science and Religion,* and sometimes on *Building a New Civilization.* I had three conferences with the pastors and religious leaders of the city, largely made up of Chinese and interpreted. These conferences were distinctly helpful and constructive occasions. I had two conferences with the missionaries and English speaking leaders. It was always a relief to speak without an interpreter, then I got so that I could manage very well with an interpreter and those I had were uniformly good at the job, I got very intimate with my various interpreters. I had an excellent conference with the student leaders from the colleges and universities and another one with the teachers and professors. The Y. M. C. A. worked me within an inch of my life, but now that it is over and I look back on their extraordinary list of meetings of every conceivable type, I can hardly think of any meeting I could have omitted without loss and I am sure it would have been impossible to have had such tremendous opportunities without the planning and the efficiency of that organization.

We spent the last week from Wednesday to Saturday at Soochow, a most interesting city of about 300,000 inhabitants between Shanghai and Nanking. Here I had six meetings and conferences on the same general lines as in Shanghai. I addressed the University on the occasion of its public matriculation exercises. I had a remarkable meeting in the city with non-Christian students, many of them anti-Christian and I stood their fire of questions and, I think, made some dent on them. One of my heaviest days I ate two Chinese feasts. There were as many as forty courses at each feast and each of the two lasted nearly three hours. No type of banquet will have any terrors for me now. All the conversation was in Chinese and had to be interpreted to me. Soochow is a city of canals like Venice, of tiny narrow streets, only wide enough for a rickshaw. There isn't a carriage or an auto in the city. The workers are mostly religious conservatives and so too are the Chinese Christians, but I found a most eager and sympathetic lot of hearers. So far as I can see the conservatives everywhere have come to hear me. One of the most conservative leaders in Shanghai came to both my meetings yesterday and gave me a very friendly farewell this morning.

The thing you will all be most interested in was the laying of the corner-stone in the model, or friendship village in Pootung, across the river from Shanghai. It was to have been a great event with the Mayor present and all flags flying. But there came a pouring rain and wrecked all the fine plans. Elizabeth and I however went ahead and took the dose of rain and mud. The "homes" in this Pootung district are awful. I have never seen such sordid and unsanitary dwellings before. They are not fit for animals. We saw the distressing conditions of life in a more impressive way in the storm than it would have been on a fine day. The little village on the other hand stands out as a beautiful experiment in true social service. The piece of ground chosen for the experiment is well chosen. Twelve houses are under construction and will soon be finished. The Y. M. C. A. hut which John R. Mott presented is nearly done and will be the place of entertainment and instruction for the little community. There will eventually be 56 houses on the plot of ground. They will probably rent for four dollars a month, while these wretched shacks where families now live cost six dollars. There will be a good playground near the "hut." In spite of the rain and the fact that few could get there I laid the corner-stone and inaugurated the village. I think $1,000 is well invested and it is certainly appreciated. They gave me a dinner after the corner-stone laying and publicly expressed their appreciation of Friends' part in the fine experiment. I hope we can help more as the plan developes.

I have had 92 meetings in China since July 24. Besides these, I have had a host of interviews and discussions with individuals and groups. Most of my meetings have been followed by discussion or questions, so that a meeting was often a conference. It has been a heavy strain in heat and in the face of diseases and dangers, but I have been given strength for it all. I have lost ten pounds, but I have come through in excellent spirits. We expect to have about two weeks in the south and a good many meetings are arranged, mostly in Canton.

Dollar Steamship Line,
October 11, 1926.

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Wrong-doing produces dreadful results. The argument of Jesus, as all the Gospel parables show, was not that injurious acts, whether of men or nations, were unimportant, but that such acts, in a moral universe, entail such terrible natural consequences upon the injurious persons that they ought to excite compassion and the desire to save the wrong-doer. This compassion must be reinforced by recognizing that the injured is never guiltless—all men, all nations have injured, or sought to injure, some foe. The good news of Jesus is the offer of escape from the universal Nemesis of sin that threatens alike forgiver and forgiven.—LILY DOUGALL.

# Crisis for Friends in Africa

BY EMORY J. REES

Friends have a worth-while enterprise on the African Field. As it is now entering on its twenty-fifth year it may be well to review somewhat its aims and its efforts to see whether we are moving toward the goal.

Among its aims as set forth by that earnest group of Friends whose privilege it was to organize the Friends Africa Mission, was the forming of a church, self-supporting, self-propagating and self-governing. This primary aim has been more or less clearly before the minds of those carrying on through all the changes that the years have brought. Encouraging signs of the ultimate attainment of this goal in all its three phases are not wanting.

When in 1902 the pioneer party arrived, there were no other missionaries nearer than those a hundred miles westward in Uganda. On the shores of Lake Victoria, the British Government had a new, mosquito-infested station at Kisumu which the Uganda Railway was at that time approaching. Kisumu was the centre from which the Government expected and has since realized the control of nearly a million pagan Africans, one-third of the native population of the East African Protectorate.

The Government was friendly and there was thus an almost unlimited field before Friends as their pioneers pitched three tents on a little grassy opening among the forest trees—a spot afterward to become well known as Kaimosi. A whole province lay about them unoccupied, but it was not long to remain so. The field with its highlands affording healthful homes for missionaries and teeming with unevangelized but docile people was certain to attract other missions.

The Church Missionary Society appeared in 1905 and was quickly followed by a second though less important Society. The Roman Catholics opened in 1906 followed by two other Societies in the next two years.

### FRIENDS TERRITORY

Thus was closed to our new enterprise a large part of one of the most magnificent mission fields in all Central Africa. There were by the end of 1908, five more or less vigorous missions at work in the Province. By mutual agreement certain parts were allotted to each Mission. In this way Friends were able to retain a goodly portion of the great field in which they had been the first to establish effective work.

A splendid fertile strip of country extending from the Equator at the northeast point of Lake Victoria to the great volcanic crater, Mount Elgon, on the north is the field that we hold. In the more than one thousand square miles of this locality there are forty thousand to forty-five thousand pagan homes with a population of 160,000 to 180,000.

The original outlook broadened from the one station at Kaimosi until five stations were planted at promising points in the territory. Here Friends have had opportunity to carry on with little outside interference. The chief effort was made at Kaimosi. At this station the greater part of the funds of the Mission have been expended. Here has grown up a considerable industrial enterprise with sawmill and coffee plantation. Here also are centered the chief educational efforts including a Boarding School to fit boys for teaching and evangelizing, and a Manual Training school to improve the native homes with material conveniences. Here, too, is the fairly well equipped Hospital to heal the sick and to teach better sanitation and more hygienic living in the thousands of native homes of our field. Kaimosi presents the main elements of a successful missionary enterprise in well balanced proportions.

The Mission has fixed property in the shape of land, mills, workshops, schools, churches and homes, of approximately $50,000 local value, which could not be reproduced in America for more than twice that sum. In addition there is some $10,000 worth of other equipment for transportation, printing, building and other necessary mission activities.

### THE FIRST SCHOOL

Sometime about 1909 or 1910 the first outschool of the kind now called village schools was opened by Edgar T. Hole, one of the original missionary party. During the next five or six years the number of such schools slowly increased, but the last ten years have witnessed an increase so rapid as to exceed the resources of the Mission. Desirable schools have been refused because there was no money to meet the comparatively small expense of operation.

Schools have created a demand for books and books supplied have reacted to increase the demand for schools. The Mission has made a determined effort to supply books. It has reduced an unwritten language, provided a graded series of reading sheets and reading books, and graded Arithmetics for aspiring pupils. It has given them a little hymn book with nearly one hundred hymns and more important still, has given them the whole of the New Testament.

In 1913 a small printing plant arrived on the field. It printed a little souvenir of its arrival the same day and has printed Scripture, text books, hymn books and other matter in a steady stream since that day. It has printed a weekly Scripture portion to be distributed free to all who read. Although these free portions have increased to about 3,500 per week the press is rapidly becoming self-supporting through the sale of its products.

With all these material evidences of progress we have seen some 2,500 persons accept the Lord Jesus Christ as Savior. These have been organized into six monthly meetings representing about 130 congregations each with its nucleus of Christians and Christian leaders and a total attendance of 8,000 or 9,000.

### A LIVING CHURCH

More notable still we have seen the principle of proportionate giving established, not merely as a belief of the native church but as its practice, to such an extent that three of the six monthly meetings now support all their purely native work, while the three remaining monthly meetings are making good progress in the same direction.

This enterprise after accomplishing much with comparatively little now faces a crisis arising from the rapidly changing conditions in the field of native education. The Government for many years has shown a certain interest in this field. At first its interest was mainly in the field of investigation and statistical work. Up until about the close of the war practically all educational work was left in the hands of the various Missions with only a minimum of supervision and advice from the Department of Education. During this period the Government instituted conditional grants-in-aid to certain Missions seeking them. The conditions imposed brought little interference by the Education Department which was in the hands of Mr. J. R. Orr, a man of sympathetic attitude. Missions receiving Government funds generally reported them to be helpful. The conditions were a spur to efficiency and the funds enabled the missions to develop their schools along more liberal lines. The strongest and most efficient schools in Kenya are those which have submitted to the conditions imposed by the Government as requirements for its financial aid. The weaker schools are in all cases those which have not been willing to accept the conditions imposed.

Among those that elected to get on without Government aid, is the Friends Africa Mission. We have accomplished much along some lines and have on that account a good standing with the Education Department. We are however very weak and backward along other and very important lines. These weaknesses are the point at which the crisis arises.

### GOVERNMENT AND EDUCATION

A brief statement of recent developments in native education at the hands of the Education Department of Kenya will help to make clear the need of action on our part.

The first signs of the changing policy of the Government were in the criticism of the efficiency of certain unaided schools and in the opening of Government schools in territory where they were working and which by Mission agreements had been reserved to the Society occupying that dis-

trict. The Society concerned protested that the Government was opening schools which robbed their schools. The Government replied that the schools of the Mission were poorly equipped and inefficiently conducted, announcing at the same time the intention to continue the encroaching school on the ground that it was the duty of the Government to assume its function of education where Mission schools were inefficient.

The Education Department opened a few schools for training native teachers and increased the number of its elementary schools. Government ideas on native education were rapidly crystalizing and the coming of the Education Commission under the auspices of the Phelps-Stokes fund hastened the process. On the eve of the Commission's arrival in Kenya a bill for the organization and management of education, was published in the Official Gazette. After some criticism and amendment this passed through the usual stages with little difficulty and receiving Royal assent became the Education Law of Kenya in 1924. This ordinance marked the end of Government inactivity in education for all classes of people, including native races, the special self-imposed charge of Missions.

Missions can no longer continue to dominate native education as they by right of priority and effort have done since their arrival on the field. The old policy which allowed each Mission to do what was right in its own eyes can no longer obtain. The Government now defines a school, requires its registration and the licensing of its teacher. It lays down the courses of instruction and inspects the school. It reserves to itself the right to close any school that it considers objectionable from the nature of its work, and it offers to give financial aid wherever it with its conditions will be accepted.

(To be continued.)

## JOTTINGS FROM GENEVA

The group of Friends in Geneva, consisting of fifteen members, represents eight nationalities. These Friends are taking an active interest in the International work of the Center, and following Carl Heath's suggestion the group is planning to meet regularly not only to undertake its administrative work, but also to develop and direct "in the distinctly Quaker spirit" the new forces arising out of the bringing together of Friends of different nationalities. At the first meeting they decided to inaugurate a study group on the newly revised Book of Discipline of London Yearly Meeting.

As for the Center, Bertram Pickard writes that they have enjoyed a rather quiet month after all the strenuous days of September. He and his wife are rejoicing over the safe arrival of a second daughter, Allison May, born on October 14.

At the meeting of the A. F. S. C., October 28, O. Ben Gerig and Charles Rhoads presented the proposal for a student hostel at Geneva, inasmuch as that city offers unlimited possibilities as a training Center for Quaker International Service. They had discussed the matter carefully with Bertram Pickard and he tells us that naturally the whole project has been giving our workers in Geneva much to think about. He is in close touch with Dr. W. E. Rappard, the Rector of the University of Geneva, who is giving the Friends in Geneva every encouragement. Dr. Rappard will have an important role with the proposed new Institute for International Studies. The plan in brief is to select ten Friends from different countries already considering taking graduate work in some university, and send them to Geneva, to live at the Quaker Student Hostel and to take courses at this new Institute for International Studies, as well as at the University. This plan is directed toward the equipping and strengthening of the Quaker Movement throughout the world. To be sure not all of the students would become whole-time workers in the International Service of Friends. But their international training at Geneva would play an important part in whatever activity they followed. And certainly all of the students would become active and enthusiastic cooperators in the life and work of the Quaker Movement.

As yet no definite plans have been worked out, but the Foreign Service Section is giving this project careful and sympathetic consideration.

## ZADI OF ARMENIA

Zadi was a sick, emaciated baby, picked up by the wayside six years ago. Her mother was one of a large number of Armenian women deported from their homes in Turkey. Zadi was taken to a Near East Relief hospital and latter the American physician who saved her life and brought her back to health adopted her and brought her to America. In many cities this year Zadi will tell the story of the thousands of orphans in the Near East, and will ask that they be remembered on Golden Rule Sunday, December 5.

### A MESSAGE FROM KOLPIN

Erling Kjekstadt has been keeping in close touch with the boys who graduated from Kolpin Agricultural School last April, particularly those who are hard at work in their own "estates." He visits one after the other, advising them and encouraging them, and whenever possible giving them some extra supplies for their meagerly equipped farms and homes.

He tells us of the great interest aroused in some of the villages where five of the graduates subscribe for a weekly agricultural paper, the Gazeta Gespadarska. It is circulated from farmer to farmer, and on Sunday afternoon a discussion invariably takes place on the bench outside the graduate's house. Those boys who have modern farm implements have been eagerly demonstrating to other small farmers the better way of cultivating the land and handling the crops.

Erling writes, in describing in some detail his visits to the boys, "I wish the subscribers and those interested in the work of the graduates will receive Helenka's words full of innocent sincerity or the expression from all our graduates: "Thanks, thanks, for all the help we receive. I dare not think of what would have become of us all, if it were not for the kind people who are looking after us." Helenka is the sister of Mikolaj, a Kolpin graduate who lived in a barn and prepared his own meals while his house was being built so that Helenka could come and keep house for him.

The Board of Religious Education in Western Yearly Meeting have plans to come into a closer personal touch with the work and workers of the local meetings and to cooperate with them in a definite way. Conferences are being held at various points and members of the board go in teams to assist with the program. Those already held have been given a fine response and have proven decidedly profitable.

# Wholesome Tennessee

BY EDGAR T. HOLE

It was while being stimulated by visits to our work in Tennessee that the report of President Thomas E. Jones of Fisk University, in Nashville, spoke of the splendid spirit on the part of faculty and students to look and move forward in an unselfish and whole-hearted cooperation. By this method the institution will accomplish its mission of preparing the youth entrusted to its care for places of greater influence in every walk of life, and that under Christian influence.

This same wholesome outlook had already been observed as we mingled with our Friends in Tennessee. Knoxville, Lost Creek, Marysville, Hickory Valley, and Friendsville, including the Academy, all have tremendous problems but their purpose is onward—prayerfully and confidently upward and onward. This impressed me as an outstanding characteristic of Tennessee: poorer than many but making rich in spirit those whom they touch.

Wishing to make some historical inquiry about Lost Creek, I was directed to Calvin Jones (father of I. Lindley Jones well-known in many Yearly Meetings). He and his daughter, Emma, were found and an unhurried visit with this venerable and truly "grand old man" of eighty-six years was a great pleasure. He sat in the chimney corner of the old home (the exact spot where his father used to sit) and related many incidents of the pioneer days. Hinshaws, Macys, Canadas, Woodwards, Mills, Haworths, Williams, Hammers, Osborns, Bales (or Beals) and others lived about Lost Creek but gradually moved to Ohio, Indiana, Illinois, Iowa, and Kansas. Lost Creek meeting, once very strong, has contributed so much sturdy stock to other Yearly Meetings that when Calvin Jones asked, "Has return payment, or even interest, come back?", we agreed that the question was well put. However, while we conversed, a practical instalment of interest was present in the person of John E. Snavely who has recently moved from Iowa with wife and two children workers to labor at Knoxville. Also, Oliver C. Woodard, of Indiana, is faithfully endeavoring to build up Lost Creek meeting.

Now come along to Quarterly Meeting at Oak Grove from which point J. Edward Ransome and wife are doing a work among our southern highlanders which deserves to be more widely known. The old weather-beaten meetinghouse was packed with seasoned mountaineers and a sprinkling of delegates from other points of the Quarterly Meeting. Without going into detail, let it be said that those from more favored environments have much yes, very much, to learn from the wonderful spirit of our sturdy mountain folk. They lack much which others have but they have some sterling qualities which we may well covet.

No one is alarmed when concealed weapons come to Quarterly Meeting as well as persons who, if necessary, could explain where and how "moonshine" is made and disposed of. Neither is one surprised to detect some with stronger breath than the average. What we are thankful for is that we have workers in this region who are thoroughly loved and trusted by the men, women, boys and girls of these mountain fastnesses.

One of the isolated schools is favored in having as teacher, Pearl Redding of Indiana; another point is proud of Sophia Pribbenow of Kansas. Few realize at what sacrifice of most that is dear to every refined nature these faithful workers bury themselves in the solitudes for the privilege of discovering precious human nuggets.

It is fitting that we should think of the Ransomes as "Sky Pilots" or "Shepherds of the Hills," though many of the mountaineers address J. Edward as "Preacher." We drove in the rain for hours over narrow, rough, muddy roads by open buggy with rain-coats and umbrella because the "Pilot" never fails to keep appointments with his people. Rain or shine, heat or cold, he makes his rounds cheerfully and is rewarded by love from saint and sinner whom he serves.

Have you tasted Mrs. Belcher's preparation of ground hog? If not, you've missed a treat. When you get well under way with the corn bread and other good things served in the log kitchen-dining room you won't mind the large cracks between the logs and in the floor. There is no window glass for the hard working wife to keep clean but the hospitality of a humble home and the beauty of Christianity in its simplicity can nowhere be more practically demonstrated than by these old saints, Mr. and Mrs. Belcher. Hearty hospitality was enjoyed in other homes and much was offered where we could not stop to accept.

The mountaineers do not lie abed in the morning. The Ransomes fall in line with the breakfast hour at 5:30 o'clock. Several times I found this breakfast hour in vogue, even outside of the mountains. Tennessee is awake and it isn't going to be long until THE AMERICAN FRIEND will have a write-up with photograph of the substantial, commodious and well designed new church now nearing completion at Oak Grove Mission.

Who are these mountaineers? According to our best informed writers on the subject, they are quite distinct from the class known as "poor whites." Read "Our Southern Highlanders," by Horace Kephart, and realize that these people have in their veins more pure blood stock of a sturdy character than many who boast of good parentage. Real merit and absolute justice appeal to them strongly. Rugged and isolated living has developed intense individualism. They are the offspring of those who preferred independence to the comforts of civilization. This is the spirit of freedom which chafes under restraint but which rightly environed and developed is an asset of great value. They had little or nothing to do with slavery.

The children of these timbered recesses are sharp and alert even if many of them have never seen a railway train. Our mountain workers are patiently starting many of these young lives into the path leading to righteousness and knowledge. In due time increasing numbers are guided to our Friendsville Academy for training which it is their right to receive.

Our "Shepherds of the Hills" are in reality mining engineers, digging out and assaying raw material of quality for the academy to work over, develop and forward to the college. Thus, we are nourished from the springs in the hills as we seek to serve others in the interest of the Kingdom.

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## THE FIRST THANKSGIVING

BY ROSA EUNICE JOHNSON

Away back, in the days when the pilgrims
Wrestled hard for a living here,
Without the pleasures and comforts
That we have and hold so dear;
In their little cold log-cabins,
Some, with the earth for a floor;
Many, without even a window;
No light, only the door;
Between the logs were wide spaces
Where the cold wind whistled through;
They worshipped God their Savior,
With hearts that were strong and true.

Three hard strenuous winters
Were passed by the little band;
Then came a summer of plenty,
And thanksgiving throughout the land;
A proclamation was issued
A Thanksgiving day was set,
And the people with God their Maker
At the Meetinghouse were met;
'Twas the twenty-ninth of November
In sixteen and twenty-three,
When Governor William Bradford
Proclaimed the day should be.

At nine in the morning they gathered,
And twelve o'clock found them there;
The pews were not upholstered,
And the Meetinghouse was bare;
But the Glory of the Father
Hovered o'er those barren walls,
Until the place was brighter
Than stately marble halls—
This was the first Thanksgiving,
By proclamation set,
When the people came together
And God, the Giver, met.

Spring Valley, Ohio.

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Prophets have to earn their honor in their own communities, and it comes high.

—CHARLES R. BROWN.

# BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

## BOYS AND GIRLS AND FRIENDLY BEASTS

BY MARY ENTWISTLE

*Edinburg House Press.* 63 pp., 60c.

This book is the first of a "Round the World" Series. In a charming manner, the writer pulls aside the curtain and grants to the reader a peep at child life in India, Egypt, Greenland, Japan, Africa and China.

Chota Lal is the Indian boy who helps his father in taming and training wild elephants. Ali and his donkey make the acquaintance of a missionary in Egypt. Later Ali became blind and was helped by the missionary lady. Pullen pulled his little master, Ahtuk, through the snow storm to his ice home where he was safe. Plum Blossom and her geese had many interesting experiences in the quaint land of Japan.

Karuri watched the goats and tobogganned down the grassy hillside in the morning, slept in the afternoon and traveled the African forest at evening time to find his little goat. Ming had high adventure with a tiger and robbers in China.

Little boys and girls will be thrilled with these stories and their horizons will be stretched to include the little children of every land. B. W. B.

## A QUAKER ADVENTURE

BY A. RUTH FRY

*Nisbet & Co., Ltd.* 353 pp., $3.25.

We have here the story of a new kind of adventure; not an adventure in battling forces of nature in the frozen land of the North, nor yet in the jungles of Africa, but an equally perilous venture upon "the uncharted seas of mankind's goodwill." The little band of thirty-three pioneers who crossed the English Channel to France early in November, 1914, were filled with a deep desire to relieve a suffering people at a time when everyone else seemed bent upon destruction and death. They were carrying with them the spirit of love into a land where the fury of hate was unleashed. Brave adventurers they were, truly!

The reader must begin with the Preface if he is to get an adequate background for this fascinating story. The author gives there something of the Quaker philosophy of life which was responsible for the position taken by Friends during the war and then graphically decribes the machinery of the organization in London which directed the work abroad. The first group of workers, under the leadership of Dr. Hilda Clark and T. Edmund Harvey, were backed up in London by a committee and one voluntary worker. No one anticipated the phenominal growth of the work that followed. The London staff grew from one to fifty; this office alone handled one million and a half pounds of money and a half million pounds of goods; there were departments for publicity, purchasing, passports, permits, selection of workers, and numerous others, and the scope of the work included anything "from the consideration of a suggested scheme of sending meat pies by aeroplane to famine districts, to giving help to a deputation of Riffs who wanted to place their case before the League of Nations."

Beginning with thirty-three workers in France, there were by 1918-19 five hundred English and Americans in forty-five centers all over Europe. The number of workers during the nine years from 1914 to 1923 reached the two thousand mark. Before the end of this period they were providing houses, food, clothing, furniture, agricultural implements and agricultural work, small stock, and medical care in homes and institutions.

From the first, in carrying on relief work "what was sought was not a highly organized machine, which could show impressive statistics tied up with red tape, but something far more human, which should be the result of endless personal trouble and friendship, and should leave behind ideas and not only chairs and tables."

The author has succeeded in clothing the statistics that are necessary to a complete record with warm, human interest, with glimpses of humor often appearing just in time to prevent the tale from becoming too tragic. Personal touches from the reports of various workers on the field bring home more vividly the actual suffering and despair and hopelessness of the war victims, as well as their remarkable patience and bravery in the midst of hardships that are difficult to even imagine. And throughout this modest record of the work of Friends during the war, one glimpses the heroism with which the workers, very often young and inexperienced and conquered the seemingly impossible.

The relief work was extended from country to country as new needs arose. The mere rumor of suffering was enough to cause concerned Friends to start immediate investigations and take steps to render help in the new field. The presence of obstacles, whether of railroads, or permits, or governments, never daunted the faith or persistence of these Quakers bent upon deeds of mercy. But in truth when the value of their work was realized, unexpected assistance was often rendered by government officials, which was greatly appreciated.

In telling of the nine years of reconstruction carried on by Friends, Ruth Fry, who, by the way, was Honorary General Secretary of the Friends War Victims' Relief Committee, naturally begins with the work in France. Starting with a maternity hospital at Chalons-sur-Marne and the reconstruction of villages around Esternay, the work expanded to include agricultural and medical help as well as general reconstruction and relief work. One reads with a smile of the thrills of a chicken sale, the joys of distributing beds—the most prized possession of the French peasant, and the excitement caused by the visit of a doctor with a supply of spectacles. But the smile is close to tears for tragedy stalks near. Bombardments and evacuations are constantly imminent and the workers are strained to the limit in their efforts to bring some slight relief in the midst of wholesale catastrophe.

In Holland, the tale concerns the work among Belgian refugees who lived year after year in the great camps constructed by the government, "long, low wooden sheds dumped down on the flat moors, unsheltered from heat in summer or cold in winter" where the "nearest approach to a home was a cubicle about 15 feet by 10 feet, curtained off from a passage, rather after the style of an American Pullman sleeper." At one place greenhouses were utilized, but "greenhouses do not make a good substitute for homes, and after a visit, one carried away the impression of people lying on shelves, as useless as bulbs in summer, but not so easily stored."

Each country had it own peculiar variety of the general problem of relief to be faced all over war-stricken Europe. One important work was the relief of Serbian refugees on their great retreat over the mountains before the Austro-German offensive. In the chapters on the work in Russia is given a particularly vivid account of the awful exodus of two and one-half million peasants before the German invasion of 1915, and the terrible years that followed. In speaking of the first flight, the author says, "It was an elemental calamity, past man's power to cope with, but in fact no effort had been made to stem it, for of what importance are peasants to the military problem? War stands in its naked cruelty in such a scene as this, and civilization has vanished, leaving no attempt to prevent suffering. Death seems the only friend left." The long, hard fight against famine and disease was rendered more difficult because the cause was unpopular and practically all communication with Russia was cut off. The position of Friends here, as in every other country, was neutral; their work based upon the needs and not opinions of people helped. Because unpopular causes need help most, Friends have been especially drawn to them, a fact which has caused difficulties and misunderstanding.

The story of the work in Austria, Hungary and Poland is full of tragedy but the struggle against starvation and typhus

and general moral and physical breakdown was made easier by the gratitude of the people and the signs of their returning hope and faith in mankind.

It was natural that there should be many difficulties in the way of helping the starving people of Germany, the ex-enemy, but their desperate need was sufficient reason for Friends to make every effort in their behalf. The work was handled by the American Friends, who organized German relief through Herbert Hoover's American Relief Administration, but English Friends were free to associate with them. The first consignment of goods "was the forerunner of a great stream of *Liebesgaben* (gifts of love), a name which very aptly characterized them as the outward expression of the spirit of love from man to man which refused to be turned into hatred at the bidding of Governments." The effect of this work upon the German attitude is seen in many such expressions as the following:

"It will not be easy for you to realize what all this means to us. For years we were cut off from everything; for years we heard nothing but strife and hatred. Now, suddenly, you come to us and show us that behind the world of political strife, the real world still exists, the world of brotherhood and love."

Then follow these challenging words of the author:

"Such are some of the reminders to those bearing the name Quaker, of the very great responsibility laid upon them to live up to it, in so far as in them lies, and to work unceasingly for the ideals behind it. For it would seem that a sort of 'Quaker myth' has arisen. The name has 'caught on' to an idea which in no sense is limited to that sect, but which has, by what one may almost call accident, become connected with them, and therefore may be dealt with here in an impersonal sense. It is the antithesis of the war atmosphere, which is hungrily received by people the more they have suffered from the opposite. It should be an immense encouragement to all that large body of people who believe in the ideas of true peace and brotherhood to make fresh efforts to bring about their realization." P. T.

## PROJECT LESSONS ON THE GOSPEL OF MARK

NELLIE C. K. WADHAMS

*The Century Co.* $2.25

When you have completed the reading of this book you can not say, "If she only had told us how to do it;" It has been told and well told. Neither is it fair to complain that the book will tend to destroy originality, for originality is not made out of nothing, but out of ideas and these are supplied in abundance.

The best way to convey an adequate view of the book, aside from the actual reading of it, may be by showing what is given the teacher in a single lesson. I have opened to lesson nine, "Jesus Tells How to Keep the Law." Introductory statements: Correlated Topic, Teacher's Aim, Pupils' Project. I. Pre-session work; II. Worship Period; III. Teacher's Outline. IV. A Typical Class Discussion; V. Handwork suggestions; VI. Assignments; VII. Teacher's Between-Session Preparation. For each of the above topics there are sub-topics and explanations in abundance.

This book aims to put the teaching of the Bible on a high educational level, taking advantage of all the best that is latest in general education. Its greatest value, of course, will be found by one who will closely follow its leading in teaching the Gospel of Mark to seventh grade boys and girls in a week-day school, but it is of great suggestive worth to any teacher who is looking for the best plans. A wide awake teacher might readily transfer the book into a methods course in connection with almost any Sunday School class. It will exhibit the correlation which should exist between religious teaching and public school work, and make suggestions as to class room equipment, and the personal equipment for the teacher. High ideals are held and an effort made to stimulate toward their attainment.


# Quaker Books for Christmas

It is time to be selecting Christmas gifts, if they are to be selected judiciously. Nothing is more appreciated by a discerning friend than a good book. Why not Quaker books—when they are timely and thrilling? Here are a few of that kind that will bring delight.

**QUAKER SEEKERS OF WALES**
By Anna B. Thomas
A fascinating story of love and conscience.
186 pp.—$1.85

**FINDING THE TRAIL OF LIFE**
By Rufus M. Jones
A captivating chronicle of the author's boyhood days.
148 pp.—$1.75

**REBEL SAINTS**
By Mary Agnes Best
A graphic and humorous portrayal of early Quaker "Rebels."
333 pp.—$3.00

**A QUAKER ADVENTURE**
By A. Ruth Fry
The story of Friends Relief Work in Europe.
365 pp.—$3.25

**FRIENDLY TALES OF FOREIGN TRAILS**
By Walter C. Woodward
A racy rehearsal of the adventures of Quaker innocents abroad.
233 pp.—$2.00

All these volumes are attractively and substantially bound, making appropriate gift books. They will help make your Christmas shopping easy and satisfactory. Let us serve you.

FRIENDS BOOK AND SUPPLY HOUSE
RICHMOND, INDIANA


## CROTON VALLEY MEETING

A quiet road through the woods; a "dirt" road, not crowded with cars; music of birds, of the breeze among the trees; the quiet calm of the woodland—such was the setting of the meetinghouse. Now the "good Road" has invaded this sylvan retreat. Now there is macadam instead of music, cars instead of carols. But still in the interval of the cut-out is heard the warble of the wren; still float the shadows of overarching trees. The hurly burly of the highway goes by the door, but within the walls one may feel that quiet which is beyond noise, that peace which passeth understanding.

The meeting was established in 1804, and this house, built in 1901 is high and dry, safe from the Croton Lake which took its predecessors. Here gathers a small but earnest group of Friends. Here attend some of the Friendly neighbors. Here are welcomed all who wish to worship in spirit and in truth. JOHN COX, JR.

Chappaqua, N. Y.

# QUAKERDOM · AT · LARGE

Emma F. Coffin, after more than two years of service as pastor at Vermilion Grove, Illinois, has recently gone to Whittier, California, for the winter, where her sister, Mrs. Mary Allen is living. On her way west she stopped for a visit with the Dr. B. F. Andrews family in Evanston, Illinois, and preached at the Chicago Meeting on their Suburban Day, October 10.

The Nebraska Central College football team is attracting state-wide comment because of its sensational rise toward the top in the Nebraska Conference circuit. Under the new coach, Everett Crites, a graduate of the University of Nebraska, the college has produced one of the strongest of the thirteen teams of the Conference, only one other school scoring against them thus far in the season.

Woolman School was represented at the International Student's Conference in Baltimore last week by its Field Secretary, Delite Hollett. The conference included representatives of twenty-four nationalities and was held at Homewood Friends Meeting over the week-end of November 5-7. Baltimore Friends, under the leadership of Lewis C. Moon, are taking a forward place in the development of international thought and life among the students of their city.

A. Barratt Brown, Principal of Ruskin College, England, has been invited by the Governors of Manchester College, Oxford, to the post of Dunkin Lecturer for three years in succession to Mr. R. H. Tawney. The work will involve twelve public lectures during the academic year, and the supervision of the classes of students in the College—candidates for the ministry and Adult Education 'lay' students—in Social and Political Theory. This will be given in addition to his work at Ruskin College.

J. Bernard Walton, of Philadelphia, chairman of the home service section of the American Friends Service Committee, spent a few days last week in the vicinity of Richmond on his way to Detroit, Mich. He spoke at the staff meeting in the Central Offices on this department of work, emphasizing what was being done by young Friends who give a year of service after graduation especially in industrial centers studying prevailing conditions with a view to their improvement. This is found to be a very vital point of contact that needs further development on a much larger scale.

The Friends High School at Hobart, Tasmania, forms a unifying center and training ground for the children of Friends and is the only Quaker School in the Australian Commonwealth. It was established in 1887 and now Old Scholars are holding posts of prominence and of trust throughout Australia. There are more than 340 of them, an increase of over one hundred since 1923. The limit of accommodations for boarding pupils has reached fifty, but the growth of the school necessitates increased facilities in every line of the work, and the Governors of the school have sent out an appeal for 20,000 pounds sterling to carry out the plans for enlarging this outpost of Quakerism which stands for the development of Christian character.

The collection of "Essays and Addresses on the Philosophy of Religion by Baron F. von Hugel, just published by J. M. Dent and Sons, wil be valued by many besides those of his particular communion. Though a Roman Catholic the Baron was the friend of all sincere religious men, with whom his contact was wide. The third of these essays, an address delivered in 1913 to the Religious Thought Society, Dean Inge presiding, was based on a study of George Fox's Journal, which the Baron said he had taken as his "spring-board, sample-book, and test." The subject of the address was "The Place and Function of the Historical Element in Religion." He studied Dr. Norman Penney's authoritative version of the Journal, published two years before. and he said, "We get in the Quaker position, especially as thus practised and proclaimed by Fox, probably the sanest and richest of such purely spiritualist religious attempts that are sufficiently within our own time, place, race and experience, to be really, perhaps readily, understood by us And, finally, I personally owe much to Quakers, and I sincerely care for many an ingredient of the Quaker habits and convictions. I thus have a good chance of understanding because I love." The address is a very suggestive treatment, writes *The Friend,* (London), of the thought and experience and claims of George Fox.

David Sands Wright has recently told the story of his half century of service at Cedar Falls, Iowa, in a book entitled "Fifty Years at Teachers College." It is a picture of education on the frontier and the beginnings of teacher training. Born in 1847 on a farm in Penn Township, Highland County, Ohio, a birthright member of Friends, his father, grandfather and great grandfather having been Quaker preachers of repute and devoutness, as a lad of seven he was sent to a "lone, log structure" the Squabble High School and in his early teens joined the Squabble Hill Literary Society in which he formed the debating habit. From the National Normal University at Lebanon, Ohio, in 1871, he received his B. A. degree, and his M.A., two years later. As a teacher of teachers he began in the village of Salem, Iowa, being associate principal with Clarkson C. Pickett of Whittier College and Normal Institute. It was really a Quaker Academy established in a community of Friends. He was elected to the faculty at Cedar Falls in 1876, and no school has ever found a more zealous and faithful teacher than this State Normal School found in him. He served as president of the State Teachers Association and in his fiftieth year of membership, 1925, the association honored itself and him by making him a life member. Largely through his efforts, the association decided in 1915 to offer credits in Bible Study and he was made Director of Religious Education. His spare time has been spent in preparing contributions to many educational journals of the country, but to the general public of the State he has become best known through his sermons and lectures, as an eloquent and forceful speaker.


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Richmond, Indiana


## NEWS OF OUR MEETINGS

Woolman School is fortunate in having as its new Field Secretary, Delite Hollett of Russiaville, Indiana, a member of Western Yearly Meeting, who was graduated in June at Earlham College. Delite Hollett is now engaged in visiting Friends and Friends meetings in the East in the interest of the school and its work.

Sunday, November 7, being the last before Armistice Day, Friends at New Salem near Greentown, Indiana, gave a peace program in the evening, beginning with a

song service by the congregation. Following prayer by Chester Wright, a Scripture reading was given by Horace Johnson, illustrating the peaceable way in which Isaac dealt with his enemies when they demanded of him the well which he had dug; how he moved from one place to another instead of contending for his rights. Donald Johnson gave a recitation on "What is War" and Joshua B. Freeman discussed, for a few minutes, 'Why Friends do not believe in war," bringing in a number of quotations from the Bible bearing out their belief that war is wrong. A special song suitable for the occasion was sung by the young people's class of the Sunday School, followed by a very good sermon on the subject of Peace, by the pastor, Ola S. Oatley, of Fairmount, Indiana, who took as a basis of her message, "Let us work for the things that make for Peace."

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Harry L. Leasure, pastor at Grassy Run, Clinton County, Ohio, took his wife and a five-piece orchestra (in which his son and daughter play) to New Martinsburg one Sunday night in October and gave an interesting program to a full house. He lectured on "Our Home Missionary Work in Tennessee." A free will offering was taken, amounting to more than seven dollars, for the lights in the new church building and parsonage at Oak Grove, Tenn. After fifteen years of faithful service as Superintendent of Grassy Run Bible School, Harriet F. G. Peelle felt it was impossible for her to continue the work. Mary Carter is the new Superintendent. She is making good and deserves the full cooperation of the School. Mary Carter and Mary Jane Sanderson were sent by Grassy Run Bible School to the Conference of the Young People's Branch of Religious Education held in the beautiful new Westminster Church in Dayton, Ohio, October 29 to 31. They both gave excellent reports of the Conference in the Bible School on the Sunday mornings of November 7 and 14. Harry Leasure has been holding a series of evangelistic meetings at Spring Valley, Ohio. He is soon to go to Highland to hold meetings there.

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Mildred E. White, who returned last summer from Ram Allah, spent the week of October 31 to November 6 in Sandwich Quarterly Meeting visiting every meeting except one. With stereopticon slides, costumes and models, but most of all by her charming personality and enthusiasm for her work she has deepened the interest of Friends in this section of New England for Ram Allah. The name of Ram Allah will hereafter, mean not only the boarding and village schools there but it will mean Mildred White and her happy visit in southern New England. Her schedule included morning Meeting and Bible School at Smith's Neck and an illustrated lecture at Central Village in the evening. Wednesday afternoon she met with the Allen's Neck auxiliary and in the evening spoke at the opening meeting of the Friends Barclay Society of Spring Street Meeting in new Bedford. This meeting opens the 86th year of this organization. Supper preceded the meeting and over one hundred were in attendance. Thursday evening the illustrated lecture was given at Allen's Neck before a good audience. On Friday evening, Mildred White was the guest of honor at the opening supper of the Fellowship Group for the season and afterward she spoke to a full meetinghouse. From Sandwich, she went to Fall River Quarterly Meeting on Saturday, the 6th, where she gave a short message in the morning, led the children's meeting at noontime and spoke in the afternoon meeting.

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The Christian Endeavorers of Miami Quarterly Meeting held their rally at New Burlington, Ohio, Sunday afternoon, November 14. S. Russell Burkett, pastor of the Xenia meeting, gave the address, using the theme, Y-O-U-T-H. He said that the visions of youth should not be suppressed, but that young people should be encouraged to materialize their dreams, because every advance of humanity has first been a vision to be materialized by action. The great problem of the young people today was that of making the right choice, as the world is putting up every inducement against the choice of what is right. When the world chooses men and women for the big jobs it chooses those who have made the best decisions in life, and a life has often been blighted by the decisions of a single moment. The responsibility of the state of the church and world affairs of tomorrow would fall upon the youth of today. He deplored the passing of the "razor strop" which was used to such good effect in other days in helping to form decisions and inculcating the principles of righteousness. Every job had to be tackled with faith and determination and by using the "block and tackle" method, any obstruction could be removed, using as the tackle, the "scarlet thread" of regeneration, and the block of faith and determination. Hard work was the "Open Sesame" that opened the store-house of success. Mary Antrim, pastor of the Caesar's Creek meeting, led the devotion. Officers were appointed for the ensuing year: Maryanna Bogan, President; Edna Burkett, Vice-President; and Hannah Harper, Secretary-Treasurer. A special song by Miss Rosa Johnson of Spring Valley was much appreciated.

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Miami Quarterly Meeting met at New Burlington, Ohio, November 13. The sermon of the day was delivered by Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting, taking as his subject "Jesus Only." He brought a clear and forceful message emphasizing the great need of making Jesus pre-eminent in all things. At the close of the sermon, Edna Burkett, of Xenia, brought a message in song, entitled "Can the World see Jesus in You," which brought to all, more clearly the truths set forth in the sermon. After the business session all were invited to the church basement to a sumptuous dinner.

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The sessions of Rhode Island Quarterly Meeting were held at Fall River, Mass., November 6, with a good attendance. The principal speakers in the meeting for worship were William B. Neatby and his wife of England, D. Elton Trueblood of Boston, and Mildred E. White of Ram Allah, Palestine, now at home on furlough. The general theme of the meeting was "Glorifying God," and the unity of thought made a deep impression. Mildred White spoke to the children at the noon hour, wearing the native costumes and showing interesting curios. She also spoke in the afternoon business session. The beautiful autumn sunshine, the spiritual messages and friendly intercourse made it a day to be remembered.

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Jonesboro, Indiana, Friends Church, began revival services October 31, and closed November 14, with George R. Aitken of Cleveland, Ohio, as evangelist. He preached with power, with the result that forty-five were saved, and sanctified, ranging from the age of seven to eighty-one years. One lady eighty-one years old was converted,

## THANKSGIVING

BY GEORGE G. COX

When cribs are filled with yellow corn,
And cows are in the aged stalks;
When the blizzard sweeps its snow with scorn
In heaps across the homestead walks;
When little snowbirds hop along
And sing a song of cheer—
Oh, sing to me a harvest song,
Thanksgiving time is here!

When frosts have crystalized the plains
Into a wealth of sparkling jewels;
Have painted forests on the panes
Of windows, and upon the pools
Have left their glassy coats, as strong
As armored knights revere—
Oh, sing to me a harvest song,
Thanksgiving time is here!

When, out my window, every tree
Transforms into a snow-white dome;
When students mount in ecstasy
The trains that hasten them toward home,
And wave to friends that pass along
Or shout a rousing cheer—
Oh, sing to me a harvest song,
Thanksgiving time is here!

I'm thankful for a "comfy" nest
With loved-ones gathered all about;
Affluent harvests, peace and rest;
For pungent air and snow without;
A world within, so pure and strong,
It stills all doubt and fear;
So, sing to me a harvest song,
Thanksgiving time is here.

Urbana, Illinois.

and one person healed. C. A. James, the pastor, covets the prayers of all who read THE AMERICAN FRIEND that they may be led wholly by the will of God in shepherding the new lambs into work where unto God has called them.

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The completion of twelve years of service as pastor of the Friends Memorial Church at Muncie, Indiana, was fittingly marked by the anniversary sermon of the pastor, William J. Sayers, on Sunday morning, November 14. Preceding the sermon, Joseph A. Goddard, gave a brief talk in praise of the services of the pastor and his wife, and then presented the church with a speaking box. This apparatus improves the acoustics of the building and enables the partly deaf to hear the sermons, making it a greatly appreciated gift.

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A Harvest Home and Thanksgiving service was held, November 21, at the First Friends Church, Fairmount, Indiana, in charge of Ruth Peacock, chairman of the Home Mission Committee. Special numbers by the orchestra and the choir and a special message by the pastor, Percy M. Thomas, made the occasion outstanding. In anticipation of Thanksgiving Day, Friends renewed their loyalty and expressed gratitude to the Heavenly Father for another year of providential prosperity and care.

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## ACTIVITIES AT ANDERSON

Joseph Youngs and wife of Shirley, Ind., who have been in evangelistic work for several years, have been secured to act as pastor of Anderson, Indiana, Friends church and are now occupying the parsonage at 439 W. 11th Street. They succeed Charles Sweet of Muncie who for three years has been the non-resident pastor.

A reception to the new pastors, which was also a farewell to the old one, was held about the middle of September. It was largely attended and a fine spirit was manifested. A program was rendered in the auditorium and refreshments served in the dining room.

Charles Sweet had felt a concern for redecorating and relighting the interior of the church. This had just been completed and Joseph Youngs said in his speech, that whatever work he might do would be building on the foundation which Charles Sweet had laid for he had prepared the way for him as a father would for a son.

Homecoming day was observed October 3, with special program at each service beginning with the Bible School. Charles Hiatt of Winchester preached at the morning service and Aaron Napier of New Castle, a former pastor, made an address in the afternoon. The evening meeting was a sacred song service in charge of the Children's Choir and Male Chorus.

Rally Day for the Bible School, October 24, was the next special occasion, when Clarence Alexander, Superintendent, with his committee and teachers made special efforts to increase interest and attendance.

On November 11, the annual Father and Son banquet was held at the church. A chicken dinner was served at 7:00 p. m. to one hundred fathers and sons. The tables were beautifully decorated in the national colors and an interesting and helpful program was given. The Kind of a Church I Would Like to Have, was the subject of talks by three boys, one each from the Junior, Intermediate and Young People's divisions of the Bible School. These were followed by the pastor on "The Kind of Boys the Church Would Like to Have."

These activities are the efforts the church is making to "go into the byways and hedges" and compel them to come in to hear the gospel.

Anderson is a growing city. Many families are moving in and a welcome is extended to all to every service. The pastor would be glad if other pastors or workers would drop him a card giving name and address of any one moving here. Address, Joseph Youngs, 439 W. 11th Street, Anderson, Ind.


## Christmas Programs

THE STORY OF THE FIRST CHRISTMAS .....25c
The Bible Story dramatized for Primary Children—Junior children may also be used as a choir. A flexible program.

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Richmond, Indiana


## QUARTERLY MEETING AT MARTINSVILLE

Fairfield Quarterly Meeting, Wilmington Yearly Meeting, held annually in October at Martinsville, Ohio, assembled October 29 and 30, 1926, with its usually large and deeply interested attendance. Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting was most acceptably present through the entire Quarterly Meeting, remaining over for the Sabbath morning service at the Martinsville Friends Church. The splendid messages he brought were received under a very conscious sense of the power and presence of the Holy Spirit.

The word to the Meeting of Ministry and Oversight was one of peculiar fitness for that body, and fervent prayers were offered that its members prove worthy followers of Him who hath said, "As my father hath sent me, even so send I you."

At the close of the business session, following the usual custom of considering some subject vital to the best interests of the church, the topic presented for discussion was, on this the eve of the election, "How far should the church go into politics?" It was introduced by Frank Barrett a minister, followed by others, opening up the great spiritual obligation of Christian citizenship.

The Meeting for Worship opened on Saturday at 10:00 a. m. and was characterized by a spirit of expectancy, of open-hearted waiting for the divine message that long ago formed expression in the words: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of God." The entire service was a time of a very real spiritual uplift, and the inspiring messages brought forth a very full spiritual response of praise and testimony.

The luncheon and social hour furnished as always, the opportunity for the members of the various Monthly Meetings to know each other better, and for conference concerning the work of the church.

In the business session of the afternoon, the Clerk, C. Clayton Terrell, called attention to the fact of our unusually full delegation and that the roll call noted the absence of but five members of the large body of representatives. The Meeting concluded with an expression of appreciation of the presence and inspiring messages of Clyde O. Watson in this his new field of service. E. S. T.

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## THE MILLERS AT BELL

The Friends Church of Bell, California, recently called Carl F. Miller of Salem, Oregon, to be their pastor. He came with his family in July and has entered into his work with an earnestness and zeal. God is using him in blessing as he visits homes and his messages from the pulpit under the anointing of the Holy Spirit are inspiring and helpful. His wife, who is also a minister, gave a short message to the

children at a recent morning service, which blessed and edified the hearts of the older as well as the younger members of the congregation. Their oldest son, Bertram Miller, is a young man of unusual musical ability which makes him very helpful in that part of the service. They have already made a warm place for themselves in the hearts of the people.

Sunday services are times of much blessing, last Sunday being especially a record day in many ways. The opening service of the Bible School was under the charge of the Missionary Superintendent, Ida B. Payne, under whose direction a very interesting and instructive program was given largely by the boys and girls of the Junior department. Throughout the entire period the Mission work of California Yearly Meeting was emphasized and special stress was laid on the need of a hospital at Chiquimula. The regular Thanksgiving offering of the Bible School is to go to the hospital fund. During the opening church service, the chairman of the Finance Committee by previous announcement came forward asking for subscriptions to cover a large street improvement assessment and parsonage taxes, which had not been provided for by budget. With their customary promptness in meeting emergencies, and without any break in the spirit of worship which pervaded the meeting, more than the amount asked for was quickly pledged.

In the evening the C. E. under the leadership of the President, Leon Watson, listened to a stirring and convincing address on "World Peace" by Hugh Smith a member of the Men's Bible Class. The evening Gospel service included a brief spirited time of testimony and song, and the day closed with a tender message from the fifth chapter of Mark in which our pastor showed that as Jesus was able to meet the needs of the three hopeless cases recorded there, so he is able to meet the direst needs of every man, woman and child today.

## CORNWALL QUARTERLY MEETING

Cornwall Quarterly Meeting opened its sessions with the Meeting on Ministry and Oversight at Clintondale, N. Y., the afternoon of October 29. Levinus K. Painter, Clerk of the Yearly Meeting on Ministry and Oversight, presented the plans proposed at the last Yearly Meeting to unify the interests of the Pastoral Committee, Evangelistic and Church Extension Board and the body on Ministry and Oversight. A small committee of the Yearly Meeting is making a study of the whole question.

On Friday evening the Young People of the Quarterly Meeting held an interesting gathering, to which the young people of Poughkeepsie and the Epworth League of the local Methodist church had been invited. The first hour was spent in a formal meeting presided over by Raymond Sutton, President of the local Christian Endeavor. Young people took charge of the devotional service and several spoke on the various ways in which young people can serve. After the formal meeting they adjourned to the church parlors for a Hallowe'en social. There were numerous games and stunts in keeping with the evening.

In the meeting for worship, Friends were favored with having William J. Reagan, Glenn Jackson, Boys Work Secretary for the National Y. M. C. A., and Lindley M. Stevens of Poughkeepsie. In the afternoon Wilbur Kamp presented a forceful message. The message Sabbath morning was brought by Emmett W. Gulley, Field Secretary of the Yearly Meeting.

The Delco Lighting plant purchased for Edward Ransome to use in the new church being erected in the Great Smokies of Eastern Tennessee has been reconditioned and equipped with new batteries and shipped. The woman of whom the machine was bought contributed a small motor to go with the plant.

## FATHER AND SON BANQUET

Beautiful in all its appointments was the Father and Son gathering at the Friends Church, Plainview, Nebraska, November 11, when twenty men each accompanied by a boy, sat down to the festal board, prepared by the committee of ladies. Occurring on the evening of Armistice Day, the dining room was given a festive appearance by the use of our national colors, both in festoons and in table decorations, while lights shaded in red cast a tint over the whole scene. Place cards were used in seating the company and it was an impressive scene as the "boys of yesterday" mingled with the boys of today in happy fellowship.

Before being seated Theo. Foxworthy voiced an expression of thanks. Philip Stein was in charge of ceremonies, and in a few well-chosen words introduced S. B. Shively, Superintendent of Schools, as the first speaker. His subject of "The Boys of Yesterday, Today and Tomorrow" was ably handled and very fitting for the occasion. Theo. Foxworthy, Central City, Neb., General Superintendent of Nebraska Yearly Meeting of Friends, was next introduced. Referring to "A Father's Love for his Son," he showed that a father's love would cause him to become chum, counsellor, and good example for the son to follow, and that this love would find fullest expression in loyalty and service to that great source of love which is Jesus Christ.

Merle J. Benton had charge of the singing, leading out in a number of appropriate selections. The evening was enjoyed by all and it was mutually agreed that "Father and Son Week" is a very beneficial institution.


## GREAT YEARS IN THE THE NATION'S HISTORY

Interesting things have happened in 1926. Commander Byrd in a Fokker airplane, circled the North Pole. Photographs taken in Europe were transmitted on radio waves to America, and published in newspapers a few hours later. Gertrude Ederle, daughter of a New York butcher, swam the English Channel one hour faster than any of the five men who had swum it before her.

Is anything interesting going to happen in 1927?

For one thing, the Youth's Companion on April 16, will celebrate its HUNDREDTH BIRTHDAY. During 1927, the Companion will contain more interesting reading than ever before during its century of successful life. Consider what you will get for $2.00: 52 issues, containing 9 book length serials, 260 short stories by the most popular authors, more than 100 special articles, a weekly section for ingenious boys, called the "Y. C. Lab," a thorough girls' department and 52 pages for children. Also in each issue,an extensive survey of current events, making it easy for you to follow the affairs of this busy world.

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## INTERNATIONAL SUNDAY SCHOOL LESSON

December 5, 1926

Ruth and Naomi

Lesson Material—The Book of Ruth.
Devotional Reading—I Corinthians 13:1-7.
Topic for Young People and Adults—The Message of the Book of Ruth.
Topic for Intermediates and Seniors—Ruth the Loyal.
Golden Text—Thy people shall be my people, and thy God my God. Ruth 1:16.

**Daily Readings**

M.—Looking Toward Canaan. Ruth 1:1-10.
T.—Ruth and Naomi. Ruth 1:14-22.
W.—Ruth Gleaning. Ruth 2:1-13.
T.—Ruth Favored. Ruth 2:14-23.
F.—A Kinsman Becomes Redeemer. Ruth 4:1-11.
S.—A Name in Israel. Ruth 4:14-22.
S.—Love. I Cor. 13:1-13.

*The Book of Ruth.* Listen to some opinions that have been voiced about this beautiful story. Goethe has called this story the loveliest little idyl that has come down to us. Another writer on literature says: "It is indeed an almost perfect example of the idyllic short story. It has all the grace and charm and picturesqueness of the pastoral, and parts of it read like exquisite poetry." A great poet, when asked why he did not write a poem upon the story of Ruth, replied, "I dare not, lest I mar that which is already perfect." Another calls it "a wonderful prose poem, sweet, artless and persuasive, touched with the quaintness of an older world and fresh with the scent of the harvest fields."

The message of the book of Ruth is one of loyalty. Naomi was loyal to Jehovah even when living in a foreign country, in the midst of one of the grossest forms of pagan religion known in ancient times. All her sorrows she bore without rebellion, maintaining her winsomeness (The name Naomi means "winsome"). For how else was Ruth so attracted to Israel's God that she could declare, "Thy God shall be my God." This story tells of the power that lies in a life which makes religion attractive. "Blessed are those people who are not only good, but whose goodness is human

enough and cheerful enough to attract others."

Ruth was loyal to her mother-in-law. A proverb current in Palestine says: "Were a mother-in-law to love her daughter-in-law, dogs would go to Paradise." Street vendors of flowers urge their wares with the plea, "Buy a bunch of flowers to appease your mother-in-law." But here is a daughter of a different character who sets us a pattern how we ought to live; for in all literature there is no finer illustration of constancy and heroism and unselfishness of one person for another.

Ruth was loyal to a vision of a higher life and religion. All the arguments of prudence, of ease and pleasure were on the side of remaining in Moab. There was the home of her childhood, there her parents, friends, and her religion. But she made the decision for the land of Israel and Israel's God in that matchless, eloquent declaration, "Entreat me not to leave thee, etc." How noble becomes this simple peasant girl, with the highest dignity of a loyal, steadfast character! "It is not Ruth's birth, but her faith that counts."

The book has a message of loyalty to the true Christian ideal of God as the Father of all mankind. Like the book of Jonah, this book claims the whole world for the love of God. "The brief story of Ruth, who in her sorrow turned to the God of the universe for comfort, is the inspired effort to teach the Jews that their God is no tribal divinity, but the God and Father of us all."

We have improved upon the implements of agriculture used in Ruth's day; but have we improved upon Ruth?

Wilmington College.

WENDELL G. FARR.

## BIRTHS

JONES—To Fred M. and Gladys Smith Jones, Hector's River, Jamaica, B. W. I., October 30, 1926, a daughter.

## MARRIAGES

FRAME-STARBUCK—At the home of the bride's sister, Mrs. Lewis T. Greist, Lake Forest, Illinois, October 26, 1926, Mary Edwards Starbuck of Birmingham, Alabama, and William T. Frame of Pasadena, California. Homer J. Coppock, minister.

## DEATHS

BRADSHAW—At her home near Ivor, Virginia, September 29, 1926, one week after her 80th birthday, Mary L. Raiford Bradshaw, daughter of Philip and Tabitha Raiford. She had been a Friend for 51 years, and was one of the charter members of Corinth Meeting. To all who knew her, her life stood for unselfish service for others, both of her own family and the whole community in which her entire life was passed.

DIXON—At Snow Camp, North Carolina, November 9, 1926, Lydia Allen Dixon, wife of Mahlon Dixon, in her 86th year. She was converted in early life and joined the Cane Creek Friends Church of which she was a faithful member and worker, holding the office of elder for many years. For sixty years she was teacher of the primary class in the Bible School and many present at the funeral testified to having been at one time in her class. The sixty-four years of her married life were devoted to her family, church and friends. Traveling ministers and workers always found a welcome in her home. Six of her ten children survive her.

MACY—At Richmond, Indiana, October 17, 1926, Alice L., daughter of William Allen (deceased) and Zelinda J. Macy. She was a birthright member of Friends. Interment in Richsquare cemetery, Henry County, Indiana.


## GLADIOLUS

Growing "Choice Glads" is my hobby. I have in gardens over eighty varieties including some of the best of the originations of Kunderd, Diener, Coleman and others. I am offering my surplus stock at moderate prices and am giving special inducements for "digging-time" orders. Please write for descriptive price list. WILLIAM E. BERRY, Oskaloosa, Iowa.

## FOR SALE

Ten acre home, 8 acres figs. Good improvements, four blocks from Friends Academy, P. O., schools and stores. Shell roads. Between Houston and Galveston. Winters mild. Some cash, easy terms. If interested, write—R. P. Wood, Friendswood, Texas.

## SCATTERED SEEDS

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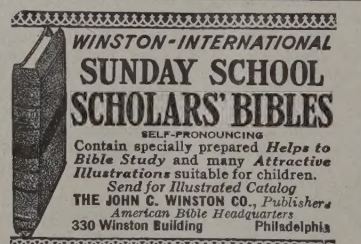
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## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**
**4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.**

**DETROIT, MICHIGAN**
**Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.**

**DENVER, COLORADO**
**North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.**


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